

THE American Missionary.

"TO THE POOR THE GOSPEL IS PREACHED."

JULY, 1876.

CONTENTS.

EDITORIAL.

BUSINESS—INVESTMENTS—THE NEGRO IN AMERICAN HISTORY.....	145
CENTENNIAL SERMONS—A TASK FOR AMERICAN CHRISTIANITY -- TO CHRISTIANS OF THE REPUBLICAN PARTY.....	147
TO CHRISTIANS OF THE DEMOCRATIC PARTY—HAMPTON NORMAL AND AGRICULTURAL INSTITUTE.....	148
ANNIVERSARY IN BOSTON—OUR ANNUAL MEETING—DEATH OF DR. RITTER.....	149
BOSTON ANNIVERSARY—Report of Addresses.....	150
THE KHEWIVE OF EGYPT AND THE U. S. GOVERNMENT.....	151

FREEDMEN.

HAMPTON INSTITUTE. Examination and Exhibition.....	152
WORK OF THE ASSOCIATION IN NEW ORLEANS—Church work—Labors among the Poor—School work—The University—Boarding Department—Student-Teachers.....	153
STUDENTS' LETTERS—A Hard Working Boy—Gratitude—Tribute to A. M. A. Duty Considered.....	155

CHINESE IN AMERICA.

Letter from Jee Gam, in China.....	157
------------------------------------	-----

MENDI MISSION.

Letter from Rev. Mr. Billheimer.....	158
--------------------------------------	-----

MISCELLANEOUS.

Reputation Spotted yet Fair.....	159
Philanthropy and Opportunity.....	160
One of the Problems of the Age.....	161
Romish Avowal and Disavowal.....	162
American Illiteracy.....	163

COMMUNICATION.

Disabled Missionaries.....	163
----------------------------	-----

POETRY.

Overtasked.....	163
-----------------	-----

OUR SUNDAY-SCHOOL LETTER.

Letter from Selma, Ala.....	164
-----------------------------	-----

FAMILY CIRCLE.

"Of Course".....	165
------------------	-----

RECEIPTS.....	166
---------------	-----

For notices in regard to this publication, the Constitution of the Association, the form of Application, Legacies, etc., see the 2d, 3d, and 4th pages of this cover.

NEW YORK:

PUBLISHED BY THE AMERICAN MISSIONARY ASSOCIATION,
ROOMS, 56 READE ST.

Price, 50 Cents a year, in advance.

American Missionary Association,

56 Reade Street, N. Y.

PRESIDENT.

HON. E. S. TOBEY, Boston.

VICE-PRESIDENTS.

Hon. F. D. PARISH, Ohio.	Rev. G. F. MAGOUN, D. D., Iowa.
Rev. JONATHAN BLANCHARD, Ill.	Col. C. G. HAMMOND, Ill.
Hon. E. D. HOLTON, Wis.	EDWARD SPAULDING, M. D., N. H.
Hon. WILLIAM CLAFLIN, Mass.	Rev. GEORGE B. BACON, D. D., N. J.
Rev. STEPHEN THURSTON, D. D., Me.	DAVID RIPLEY, Esq., N. J.
Rev. SAMUEL HARRIS, D. D., Ct.	Rev. WM. M. BARBOUR, D. D. Me.
Rev. SILAS McKEEN, D. D., Vt.	Hon. HENRY WILSON, Mass.
WM. C. CHAPIN, Esq. R. I.	R v. W. L. GAGE, Ct.
Rev. W. T. EUSTIS, Mass.	A. S. HATCH, Esq., N. Y.
Hon. A. C. BARSTOW, R. I.	Rev. J. H. FAIRCHILD, D. D. Ohio.
Rev. THATCHER THAYER, D. D., R. I.	Rev. H. A. STIMSON, Minn.
Rev. RAY PALMER, D. D., N. Y.	Rev. J. W. STRONG, D. D. Minn.
Rev. J. M. STURTEVANT, D. D., Ill.	Rev. GEORGE THACHER, LL. D., Iowa.
Rev. W. W. PATTON, D. D., Ill.	Rev. A. L. STONE, D. D., California.
Hon. SEYMOUR STRAIGHT, La.	Rev. G. H. ATKINSON, D. D., Oregon.
Rev. D. M. GRAHAM, D. D., Mich.	Rev. J. E. RANKIN, D. D., D. C.
HORACE HALLOCK, Esq., Mich.	Rev. A. L. CHAPIN, D. D., Wis.
Rev. CYRUS W. WALLACE, D. D., N. H.	S. D. SMITH, Esq., Mass.
Rev. EDWARD HAWES, Ct.	Hon. E. P. SMITH, D. C.
DOUGLAS PUTNAM, Esq., Ohio.	Rev. H. M. PARSONS, Mass.
Hon. THADDEUS FAIRBANKS, Vt.	PETER SMITH, Esq. "
SAMUEL D. PORTER, Esq., N. Y.	Dea. JOHN WHITING, "
Rev. M. M. G. DANA, Ct.	Rev. WM. PATTON D. D., Ct.
Rev. II. W. BEECHER, N. Y.	Hon. J. B. GRINNELL, Iowa.
Gen. O. O. HOWARD, Oregon.	Rev. WM. T. CARR, Ct.
Rev. EDWARD L. CLARK, N. Y.	Rev. HORACE WINSLOW, Ct.

CORRESPONDING SECRETARIES.

Rev. GEORGE WHIPPLE, } 56 Reade Street, N. Y.
Rev. M. E. STRIEBY, }

DISTRICT SECRETARIES.

Rev. C. L. WOODWORTH, Boston.
Rev. G. D. PIKE, New York.
Rev. JAS. POWELL, Chicago, Ill.

EDGAR KETCHUM, Esq., Treasurer, N. Y.
WM. E. WHITING Assistant Treasurer, N. Y.
Rev. GEORGE WHIPPLE, Recording Secretary.

EXECUTIVE COMMITTEE.

ALONZO S. BALL,	WM. B. BROWN,	S. S. JOCELYN,
A. S. BARNES,	CLINTON B. FISK,	ANDREW LESTER,
J. B. BRADLE,	S. B. HALLIDAY,	CHAS. L. MEAD,
EDWARD BEECHER,	SAM'L HOLMES,	THOMAS RITTER,
J. O. BENNETT,		G. B. WILLCOX.

COMMUNICATIONS

relating to the business of the Association may be addressed to either of the Secretaries as above.

DONATIONS AND SUBSCRIPTIONS

may be sent to W. E. Whiting, 56 Reade Street, New York, or when more convenient, to either of the branch offices as indicated on the fourth page of the cover. Drafts or checks sent to Mr. Whiting should be made payable to his order as Assistant Treasurer.

A payment of thirty dollars at one time constitutes a Life Member.

Correspondents are specially requested to place at the head of each letter the name of their Post Office, and the County and State in which it is located.

American Missionary

VOL. XX.

JULY, 1876.

No. 7.

AMERICAN MISSIONARY ASSOCIATION.

BUSINESS.

We must remind our friends that we are passing through the severest pressure of the year on our treasury—made so by the return of our missionaries and teachers. The call they make cannot be refused, for they can neither remain South nor come North unless we pay the balances due them. Current receipts are falling below current expenditures. We hope the churches having funds on hand for us will remit promptly; and those taking collections about this time will neither delay nor diminish. Just now the liberality and self-denial of individual donors can render us most helpful and timely assistance.

INVESTMENTS.

It is hard to make investments, these days, that shall be both safe and productive, and many persons, in trying to secure the largest income, have lost all. We believe there are some such among the friends of the ex-slave, whose great regret now is that they did not give more to the Lord and his poor. We beg leave to ask our friends who are perplexed about where they shall invest their funds to consider how sure and large are the returns promised by Him whose word is un-failing.

THE NEGRO IN AMERICAN HISTORY.

The negro has held a conspicuous place in American history. No great national interest has escaped his conscious or unconscious influence. The *industrial* condition of the South was shaped by his presence, and with it came a large share of the collision in our national counsels on territorial and tariff questions. The *ecclesiastical* agitations of the nation were mainly due to his enslavement, for nearly all the great religious denominations of the country were rent in twain on account of it. *Political* strife never was so great on any other subject, reaching at length to the attempted dissolution of the Union, which was only prevented by the saddest, costliest and bloodiest war the land has ever endured.

Since the nation came into being, no questions have agitated it that were so fundamental in character as those which gather around the negro. The political conflicts that did not touch him were comparatively unimportant. For example, that fiercest one of all, between the Federalists and Democrats of Jefferson's day, seems, now that the smoke of battle has cleared away, to have been mainly a party strife; but the political struggles concerning the negro involved the vital issues of human rights and liberties. Our wars, since the revolution, that did not relate to him were of little importance, or were inconclusive in result. The famous war of 1812 about "Sailor's Rights," did not settle the question. The Mexican war added some wild lands, occupied by wild men, to our national domain, and yet that war was waged to secure more territory to be occupied by the slave, and derived its chief importance from its relation to that purpose. The religious discussions, sometimes so earnest and even bitter, whether doctrinal or ecclesiastical, are now seen to have lost their importance. Old school and new are blended; and a broad Christian charity is teaching divided churches to dwell together in unity. It is significant that the removal of negro slavery clears the ground for the gathering together of the sundered hosts of Israel.

About whom have so many pamphlets been written as about the negro, so many sermons preached, so many speeches made in Congress, so many newspaper columns filled? The range of discussion has swept over all fields: in law, from the municipal and state to the national and international; in politics, from mere party manœuvring to the highest interest of man; in economics, from the shape of a hoe to the framing of tariffs and treaties; in religion it has coursed through all the realms of Old and New Testament literature, and has involved Scriptural interpretation, Biblical antiquities, Christian ethics and practical morality.

The question arises: Will the negro suddenly drop out of American history? Slavery is gone but the Negro is here, his color remains and his position is still anomalous. He cannot pass out of sight, for he will be linked with the weal or woe of the land. The industrial condition of the South must be reconstructed, and it will be done well or ill only as the negro is prepared for the part he is to take in it. The civil and political affairs of the nation must be arranged with reference to his position as a citizen and voter. If he is fitted for that position he will add strength to our political fabric; if he is neglected, left in ignorance, degraded into mere serfdom, he will be an element of weakness, of discord or of conflict. The few thousands of Indians remaining in the land are a perpetual source of expense and of bloodshed; what will be the result if the millions of blacks are turned into implacable foes? Our churches and ecclesiastical bodies are not done with the negro yet. He is a man, Christ died for him, and he cannot be ignored. Caste-prejudice against him is a sin. National Conferences and General Assemblies must decide whether the *color-line* is to be drawn, and when their general utterances are made, and made all right, there still remains the practical recognition by churches and individuals.

History is mainly a record of agitations and conflicts. We can best keep the negro out of American history by keeping him out of our conflicts. If *we do right by him*, if we educate him, train him in gospel morality, he will add to our national welfare, occasion no strifes, foment no quarrels, and only appear in history with his fellow citizens in the noble efforts of the nation to promote man's universal well-being.

CENTENNIAL SERMONS.

This centennial year will suggest many deeply interesting sermons, based on the nation's past history and future prospects. In this broad range of topics, we think that important elements to which allusion is made above, will come in for a full share of consideration. If any of our ministerial brethren will prepare such sermons, and after preaching them, will send us the manuscripts, we will have them placed in our depository of educational and other memorials of Christian work done among the colored people, which we now have in the Centennial Exhibition, and which will ultimately be put into the care of the Government for future reference and use. An hundred years hence these sermons, with other documents, may be valuable sources of history.

A TASK FOR AMERICAN CHRISTIANITY.

Let it never be forgotten that America's great work is not conquest but assimilation. Nor let it be forgotten that the great difficulty is not in assimilating the Caucasian races that come to our shores, but the non-Caucasian. The skill of the mathematician is not tested by the easy but by the difficult problem. The white races, whether German, Irish, English or other, easily mingle with our people, a generation or two obliterates all distinctions, but with the colored races, Negro, Chinese or Indian, the case is widely different—they are the despised races; the color line separates them from us; and a caste prejudice makes the line more distinct and impassable. Our avarice brought the *Negro* here. We compassed sea and land to catch him. We committed or abetted murder, theft and piracy to make him a slave; but now that he is free we despise or neglect him. We have battled with the *Indian*, cheated him, robbed him, tempted him with liquor, and now our highest wish for him is extermination. We never sought the *Chinaman*, but since he is here, we mob him, deny him citizenship rights, and now a treaty is sought that will debar him from our shores.

But our cruelties have not prospered: we have paid blood for blood, and have wasted treasure for the treasure we have stolen. God is still on the throne, and the wrongs we perpetrate in the future will fare no better than those of the past.

It is vain to hope that mere patriotism will impel us to the right treatment of these despised races. *Christianity* alone can do it. It must conquer caste prejudice in us and transform them into good citizens and worthy members of the body of Christ. We ought to be in a hurry about all this, for the task is daily growing on our hands; the danger increases if the remedy is not applied. Our neglect is guilt, and retribution is sure.

TO CHRISTIANS OF THE REPUBLICAN PARTY.

For the last fifteen years, your party has had control of the Government of the United States. These years have been among the most stirring and eventful in the nation's history. Leaving out of account the question as to who is responsible for the war, it is certainly clear that whatever praise or blame should be attached to the subsequent acts of emancipation and reconstruction, belongs to your party. It has removed alike the restraints and the cruelties of slavery; it has introduced into the political arena more than a million of voters who cannot read the ballots they cast; and it has brought four and a half millions of immortal beings within the direct reach of Christian culture.

Your party is responsible for the *remote* as well as the immediate results of these momentous measures, so far at least as they could be easily foreseen. If it has taken the slave out of the hand of his master, it is bound to teach him to take as good, or better, care of himself; if the ballot in his hands is a dangerous weapon if not wisely used, your party is bound to see that he is taught to use it for his own and the nation's safety: if you have opened a wide field for Christian usefulness near at home, you as Christian men should set the example of prompt and steady cultivation.

This is the year of the Presidential election. Party fervor will run high, and, alas! zeal in benevolent and missionary work will sink low. We institute no comparison between the value of political and religious efforts. Both should be made in the fear of God, and in making the one the other should not be neglected. The Christian citizen cannot separate his politics and religion—nor can one be set aside for the other. If the ex-slave needs a party vote, he needs also Christian instruction. Our only appeal to you is that you will not overlook, in these exciting days, the quiet work that is constantly needed for the education and moral improvement of that long neglected race of people.

TO CHRISTIANS OF THE DEMOCRATIC PARTY.

Your party is not directly responsible for the emancipation of the slave, nor for his subsequent enfranchisement. It opposed both—whether wisely or not, it is not our purpose to consider. But both are accomplished facts and probably unalterable, and this lays the foundation for the *present* duty of wise and Christian men. It is vain to waste regrets on the past. As mere partizans, we can ask nothing of you, for we hope you are not mere partizans; as patriots we can appeal to you for whatever will benefit our common country; and as Christians we can ask the still higher recognition of your duty to the poor and needy for whom your Redeemer and theirs died.

You may, or may not, think the coming Presidential election has any relation to the welfare of the ex-slaves; we have no controversy with you on that point, whatever your opinion may be. But we know that you believe they need education and religious instruction to make them good citizens, and to prepare them for useful Christian lives here and happiness in the world to come. You give money to aid in the religious instruction of the foreigners who throng our Northern valleys and Western prairies, and you do well; but are not these millions of blacks as dangerous to the nation, if they are not properly trained? You give money to send the Gospel to heathen lands—to Africa, and you do well; but are not these Africans at our own doors as much entitled to that Gospel as those more distant? Withhold not your hand, then, we entreat you, from the effort to uplift those who are so near, so needy and so anxious to improve. Christ will one day ask us all as to our stewardship over “the least of these my brethren.”

HAMPTON NORMAL AND AGRICULTURAL INSTITUTE.

The annual examination of this institute occurred May 18th, a little earlier than usual. There is steady progress in the work done by this excellent school. The graduating class numbered forty-five, the largest ever sent forth, and their examination and addresses were an improvement upon the past. The addresses, for range of topics, and skill in handling and effectiveness in delivery, would have done

honor to many a white institution of like grade in the North. The industrial department—including the wide range of field, fruit and stock, of sewing and cooking, and of printing, is prosperous. The farm, under bright May skies and diligent and judicious culture was especially attractive. The press where the *Southern Workman* is printed, occupies less space, but may in the end be found to be doing as large a work.

In the public exercises of the day, the graduating class necessarily occupied so much of the time that there was little space for addresses from others, yet those we did enjoy lacked neither in ability nor variety. Three brief speeches were made, by Dr. Schaff (a German) Dr. Braden (an Englishman) and Prof. Newell (an Irishman.)

The number of visitors from the North was not quite so large as in former years—for which the “hard times” will probably have to bear the blame, as they do for many other things—but this difficulty was more than made up by the larger attendance from the South. Gen. Armstrong remarked that in no former year had there been so many citizens—ladies and gentlemen—from Norfolk and vicinity—a good omen of the growing interest felt by influential Southerners in the education of the ex-slaves. In this connection a pleasant incident may be mentioned. The Northern visitors returned in the new and commodious boat—the Florida. Some of the party were good singers, and with the cheerful consent of the officers of the boat, an informal religious meeting was held in the cabin. Many of the good hymns made so well known in the Moody and Sankey Meetings were sung, followed by remarks and prayer. Some Christian ladies and gentlemen—Southerners—were on board the boat and were so much interested in the services they thus unexpectedly witnessed, that they were led to inquire who these praying and singing people were. On learning that they were Northerners returning from attending the annual examination of a colored school, they expressed as much gratification as surprise that such people would come so far to show their interest in a negro school!

OUR ANNIVERSARY MEETING IN BOSTON.

In another column will be found a sketch of this unusually good meeting. Several of the addresses were prepared with great care, and if the full reports had come to hand in time they would have appeared in our columns to-day. They are able discussions of the topics to which they refer, independently of the anniversary occasion, and we may publish them hereafter.

OUR ANNUAL MEETING.

The Annual Meeting of the American Missionary Association will be held in the Rollstone Church, Fitchburgh, Mass., in the latter part of October. A cordial invitation is given by that church, the place is accessible, and we anticipate a meeting of unusual interest.

DEATH OF ANOTHER OFFICER OF THE ASSOCIATION.

We are called to announce the death of another highly esteemed and devoted member of our Executive Committee, THOMAS RITTER, M. D.

A full obituary notice will appear in the next number of the “American Missionary.”

BOSTON ANNIVERSARY.

From the Congregationalist.

AMERICAN MISSIONARY ASSOCIATION.

Sec. Woodworth reported a year of unbroken favor to the missionaries and officers of this Association, yet one of unusual care and anxiety. The financial depression of the country has greatly embarrassed the work. Many of the men and women in the field have done double duty, and some have relinquished their salaries rather than undergo retrenchment. Great religious interest has prevailed in quarters, and the formation of societies of inquiry at various institutions with reference to missionary work in Africa is a feature of the deep interest. The eleven schools among the Chinese in California have some 2,000 pupils, and much enthusiasm is manifested among them in the study of the Bible, with such spiritual results as might be naturally expected. The present agitation of the problem of Chinese immigration makes some trouble, and imparts a tone of uncertainty to the future. The work among the Indians has been as prosperous as the unsettled policy of the government has allowed. Thus it is that the three despised races of this continent—Negroes, Chinese and Indians—are thrown upon this Association, and the appeal to American churches is correspondingly distinct. Rome is on the ground, alert, active, and ready to move forward just as fast as we move backward, and any backward movement is therefore greatly to be deplored.

Rev. H. P. De Forest of Westboro', who followed, confined his remarks to showing how the present aspect of the work of the Association is a providential testing of the question whether we are able to hold the ground won during the past two hundred and fifty years. A missionary purpose was pre-eminent in the minds and hearts of our Pilgrim Fathers. They came to propagate the

old gospel in a new world. This missionary idea shaped the whole practical religious work of the colonies, and numbers of Indian churches were the immediate result. The Revolution for a time, of necessity, checked this missionary impulse, though it had some exercise. In our day, that same impulse has become the controlling idea of American Christians. Out of it was born the American Board; then this Missionary Association, with its after special direction toward the Freedmen. The enthusiasms of the war are over, but the work remains. These swarming millions of blacks represent a continent which waits for the Gospel. This country of ours, which a hundred years ago was struggling for a name and place, is now a promised land to the nations of the earth. We are coming to the point of contact with the line of providential development of history. Let us not fail.

Rev. A. P. Foster of Chelsea followed with a written address bearing upon the special allotment to this Association by Providence in the work of conserving the national life. Republicanism demands high qualities in the people; it is an experiment which has been often tried, and is not yet an assured success here. Is the failure which has marked other experiments to follow ours? Our conditions are more favorable, our responsibility is greater. We are charged with demonstrating the capacity of a people for self-government; and our duty is environed with peculiar difficulties. At the South is the weak point of our national defence. The conditions of self-government are *intelligence*, whereas at the South illiteracy holds an alarming proportion; *democratic equality*, which is not established at the South; *respect for law*, in which the masses of the South are deficient; *religious principle*, which is also greatly lacking in that section; and *non-interference*, a doctrine strangely disregarded as respects the privileges enjoyed by the subjects of the Pope—for

the Church of Rome is a nation, and the Pope is its sovereign ruler. Upon this latter point Mr. Foster dwelt with special emphasis, expressing a lively sense of the ambitions and encroachments of Rome toward the South.

Rev. Reuben Thomas of Brookline, who was the last speaker, put the somewhat tired audience into a good humor by a bit of a story at the beginning, and infused his remarks all through with that spice of humor which made them a very grateful relief, after the long and steady strain of more serious and somewhat profound discussion. He thought there was perhaps quite as much statesmanship in this Association as in the Cabinet and Congress at Washington. A statesman is a man who looks ahead, and that is just what this Association is doing—with action corresponding. Toward the people of the South he felt a cordial sympathy; he would have everything done to bind the members of the country together.

THE KHEDIVE OF EGYPT AND THE U. S. GOVERNMENT.

It will be recollected that at our last annual meeting, a Committee was appointed to memorialize our Government in relation to the efforts of the Khedive of Egypt for the suppression of the Slave Trade. The document below is the response, which, while it shows that nothing can be done directly by our Government, yet is quite satisfactory as to its attitude on the subject and its desire to lend all the aid possible.

DEPARTMENT OF STATE,
Washington, 3 April, 1876.

The Honorable

E. S. TOBEY,

Boston, Mass.

Sir:

The President has received your communication of the 1st of February, 1876, transmitting a copy of resolutions adopted by the American Missionary Association at their late annual meeting held in Middletown, Ct., in relation to the efforts now being made by the Gov-

ernment of the Khedive of Egypt, looking to the suppression of the slave trade in Africa, and the ultimate abolition of slavery in that country. The communication in question, signed by yourself, the Reverend Cyrus Hamlin, D.D. of Constantinople, Rev. Edward Hawes of New Haven, the Rev. Theodore D. Woolsey, D.D. of New Haven, and the Rev. George Whipple of New York, as the committee on behalf of the Society, has been referred to this Department, and the President directs me, in replying to your committee, to convey to yourself and associates, as well as to the Society which you represent, the assurance of his earnest and profound sympathy with the movements and efforts to which these resolutions refer. No opportunity has been omitted by the President to denounce and discourage the infamous traffic in human beings—and whenever a proper opportunity has offered, the influence of the Executive branch of the Government has been exerted against the continuation of slavery in all parts of the world.

It is proper to remark, however, that this Government holds no diplomatic relations with the Viceroy of Egypt, that country being a dependency of the Ottoman Empire, and, therefore, a strict compliance with the request contained in the resolutions would be incompatible with usage and practice of the Government. The Agent and Consul General of the United States at Cairo, will, however, be instructed to express unofficially, on a proper occasion, the interest and sympathy felt by the Government and people of this country in the humane efforts of the Government of the Khedive for the amelioration of the condition of the unfortunate people in Africa who are the victims of barbarous traffic referred to.

I have the honor to be, Sir,

Your obedient servant,

(Signed) HAMILTON FISH.

FREEDMEN.

(From the Norfolk Virginian.)

Hampton Normal and Agricultural Institute.

The anniversary exercises of the Hampton Normal and Agricultural Institute were held yesterday, and showed a marked advance in the admirable course of instruction pursued. A large number of patrons and friends of the institution and other invited guests from both the North and South were in attendance, and all seemed highly pleased with the evidence of progress made. The morning hours were occupied in the assembly room and the five other recitation rooms, in each of which three or four classes were examined at different hours. The branches of study are the useful rather than the ornamental, designed to fit the students to go forth as teachers: to impart to their race a solid, practical, English education—or to fill other positions of beneficent and elevating influence among them. Two hundred and eleven students, male and female, have been in attendance during the past year, of whom forty five were in the graduating class.

After the morning examinations the visitors were invited to inspect the various buildings and departments of the institution, the girl's industrial room, the dining room, kitchen and laundry in Virginia Hall, and the printing office and mechanical workshops in the basement; also the agricultural department, the barn stalls for live stock, orchards, grain fields, vegetable patches, &c., which are admirable in all their appointments and products, the labor being all performed by the students in part payment for their board and tuition.

A beautiful collation was served to about 200 guests at the residence of the Principal, General, S. C. Armstrong, after which the rhetorical exercises were held

in the spacious chapel in Virginia Hall, which is one of the finest educational edifices in the country, and to which Academic Hall, in which the recitation rooms are situated, is inferior only in size. These exercises consisted of poetical recitations, original orations and essays by ten members of the graduating class, who acquitted themselves in a manner to reflect the highest honor on the institution and give evidence of the thoroughness with which they had pursued their studies, and would have done credit to an institution of far higher pretensions. The fact is especially worthy of mention that although several of the pieces had special reference to the past and future of the colored race, no traces of bitterness, but on the contrary the kindest sentiments, were expressed throughout.

The music which added so much to the pleasures of the entertainment, was unique for such an occasion. It was not the usual performance of an orchestra or brass band (though very creditable outdoor music was furnished by the latter, organized among the students) but by the "Hampton Singers," whose popular songs have been received with such favor in their extended tour throughout the country, and no better nor more acceptable music could have been furnished. The richness of voice and perfect time and harmony with which the plaintive plantation songs as well as pieces of higher character were rendered, made this one of the most delightful features of the occasion.

At the conclusion of these exercises the diplomas were delivered to the members of the graduating class by Rev. Dr. Whipple, President of the Board of Trustees and Corresponding Secretary of the American Missionary Association, (under whose auspices the institution had

its origin,) with a few touching words of farewell.

Brief and earnest addresses of congratulation and commendation were then delivered by Rev. Dr. Schaff, Professor in Union Theological Seminary of New York city; Rev. Dr. Braden, editor of the Independent of London, now on a visit to this country, and Professor Newell, Superintendent of Education of the State of Maryland, after which the whole audience united in singing "Old Coronation," and the exercises were concluded with prayer and the benediction by Rev. Dr. Schaff.

This proved to be one of the most successful and satisfactory anniversaries of this noble and prosperous institution. We were happy to see a large delegation from Norfolk among the guests, and among them some of our most prominent citizens. May the Hampton Institute long continue its useful and honorable career.

THE WORK OF THE ASSOCIATION IN NEW ORLEANS.

Both the school and Church work of the American Missionary Association has been greatly prospered in New Orleans, during the past year. Our readers have had indications of the successful labors of the Rev. W. S. Alexander as pastor of the Central Church. Straight University shared in its revival, and in other respects has had a prosperous year, crippled mainly by the want of larger boarding accommodations.

A little printed sheet comes to us entitled the "*Straight University Occasional*," from which we gather a number of interesting items, relating to the school and the church work. The item headed "STUDENT TEACHERS" is copied, not because our readers know the parties referred to, but as giving evidence of the activity and usefulness of our students in and around the city.

From the Straight University Occasional.

CHURCH WORK.

Religious.

Beset with snares on every hand
In life's uncertain maze I stand.
Father Divine! O, give thy light
To guide my doubtful steps aright.

Such was the prayer of the twenty-four young people, who, last Sabbath, gathered around the altar of Central

Church and consecrated themselves to the service of Christ.

It was an hour of sacred joy to each one of the little band, and to the pastor and friends who welcomed them to fellowship; nor can we doubt that the happiness was a reflection from Heaven itself, where angels rejoiced over returning wanderers, and mothers looked down upon manly sons, then coming in the dew of youth, to enlist under the banner of love.

He who witnessed it can never forget the scene. In coming years, we shall often recall the quiet congregation, the attitude of those youthful forms, the ready response to the solemn covenant, the rite of baptism, the Sacrament. And, mingling with these, will be the memories of the previous communion, when an equal number stood in the same place for the purpose of ratifying similar vows. Among the precious legacies of this year, will be pictures of a kneeling child, with his innocent brow upturned to receive a baptismal blessing; and the rapt expression of older faces as drops of cleansing touched their foreheads.

A majority of these new communicants are students from Straight University. Their hesitation, struggle and final joy when coming to personal belief in God's love and light, are interwoven with our own truest heart experiences.

Friends in other places will sympathize in our gladness. We should like to tell them of the steps leading to this happy ingathering; of the personal conversations, prayer-meetings in chapel, students' rooms and church; the words and tones that announced "the old, old story," which yet is always new, "of Jesus and His love;" the abandonment of old habits under the transforming power of new hopes, and the plans for future life; but must leave the fuller account to be related in the "sweet bye-and-bye," when God's dear children shall all be gathered home.

An excellent article on Central Church appears in a late number of the *Louisianian*. Such an expression of appreciation and good will is much better than the misrepresentation and scolding which has been indulged in in some quarters.

An Afternoon Among My Old People.

A steamboat accident left uncle John a cripple for life. It was 20 years since he could do a day's work, and now he said he needed clothing, so he went to the store to get a little.

He selected flannel shirts for his rheumatism; large soft slippers (No. 11's) to be easy for the hurt foot; a dotted shirt, for week days, and a white shirt, with a bosom trimmed with pink, for Sundays; socks, and a pair of pants, a blue handkerchief for every day, and a white handkerchief with a pink edge for Sabbath-day, completed the outfit, and my unrivalled rag-bag went home, "the happiest man in New Orleans that night." It was a pleasant walk. Uncle John has no mother, sister or brother to care for him. We read the Scriptures together, and rejoiced that the Lord provides.

A washerwoman was oh! so weary with her long day's work, that she might carry 75 cents to her invalid husband, and the three-mile walk seemed very long—beside the all day work. A car ticket to take her to her door, was one of the little kindnesses that makes our Earth an Eden.

In a little chamber in the stifled court, in that miserable street, is a tired old man. There were car tickets to take him out to the beautiful Carrollton Gardens to spend the day, and to bring him back. Had you seen his face Sabbath morning, as he talked of the pure air, you would have thought it "a joy that does not grow old quickly."

A knock at another gate—a little tot tries to untie the carpet rag that fastens the door; climbing and tugging away, she calls for her almost baby brother to help

her. They cut the string, after various attempts, with a knife, and "come in" comes from an aged pilgrim in the corner. Three-score and fifteen years are hers. For years she has not walked, and in all that time has not been free from pain for a half hour. There is not a change of raiment for this aged mother. We place on Aunt Sally's bed, a covering clean and white, for the pillows; wrappers for day and dresses for nights; materials to make them up with, and money to pay for each being made; and soft coverings for the feet—a large supply—so that if there is no one to wash them for her, there may be changes, for the summer heat.

As she prayed, we seemed to pass within the vail. Her words were as those of an archangel. We knelt long, long. Sentence after sentence was prefaced with, "My Master, oh! My Master!"

As we listened, we felt of a truth, Aunt Sally would soon be clothed in "clean robes, white robes washed in the blood of the Lamb," and that her waiting feet were almost standing at the gates of the New Jerusalem.

(The above is from our missionary teacher, who spends much of her time in visiting the sick, the poor and the helpless.)

SCHOOL WORK.

Straight University.

The University will soon close one of the most successful years of its existence. At the beginning of the year it was feared that the great depression of business and poverty of the people would make the attendance small. But a comparison of the catalogues shows sixty-five more for this year than last. The attendance from the country has been doubled, the number exceeding seventy. More than fifty students have entered the Boarding Department, twice the number admitted last year. In spite of the hard times, the tuition fees have been from seventy-five to one hundred dollars greater per month.

There has been a revival among the students, which has resulted in a large number of conversions. Good discipline and the best of feeling now prevail and promise much for the coming year. In the future, as in the past, a high standard of scholarship will be the constant aim of the instructors. No pains will be spared to justify the remark so often made, "that if a student can't learn at Straight, he can't learn anywhere."

If students through irregularity or indolence fail to keep up a certain standard of scholarship, they will be requested to withdraw from the school.

Already the aggregate attendance for the few years of the University's existence has been nearly three thousand five hundred.

That the influence of the Institution will continue to widen and deepen, there is every reason to believe.

The Boarding Department.

This department has been crowded to its utmost capacity this year. But next year increased accommodations will be provided, sufficient for all applicants.

The influence of the Boarding House in promoting good scholarship, regularity, punctuality, and all the best interests of the school has been very great, and parents are earnestly advised to make use of its advantages. Students in this department are required to study two hours every day under a teacher, and are kept under strict regulations. The terms are as low as can be asked: \$10 per month, without washing; with washing, \$11.50. This, with the \$1 per month for tuition, makes the expense of each month, \$12.50.

Student Teachers.

Miss Georgie Wilson has just paid the city a visit in order to connect herself with Central Church. Her school is in St. James Parish; it numbers one hundred and eight scholars. We are sure Miss Georgie must make a good teacher. Miss Matie Mitchell and Miss Marie Francois are teachers

in the same parish. Their schools number about ninety each.

Miss Florence Johnson is teaching in St. Bernard below the Barracks.

Miss Amelia Jackson is teaching in Plaquemines.

Miss Missouri Johnson is at the head of a large school in Donaldsville. She expects to be here to take part in the annual exhibition.

Mr. J. F. Marshall, as we had much reason to expect, is succeeding finely in his school at Lockport, Lafourche Parish. Mr. Edgar Francis is also teaching in Lafourche, near Thibodeaux.

Mr. F. C. Perkins has just left us after a two weeks' visit, to take charge of a private school in Avoyelles. If the alligators don't swallow him or the Ku-Klux regulate him, he expects to return to his studies next term.

Mr. B. B. Ewell reports himself in charge of a large school at Paincourtville. He is one of the converts of the late revival, and returned to be present at the communion season and connect himself with Central Church.

Messrs. Mars and Touissaint have just closed a very successful school at Jefferson.

Rev. N. B. James is teaching the young ideas how to shoot in one of the city schools in Carrollton.

Miss Jennie Glover has a very fine school at Harrisonburg, Catahoula Parish. Jennie has splendid pluck to go so far from home into a back parish, and continue steadfastly at her work amid so many difficulties. No doubt it is only another act in her long and devoted struggle to maintain and educate the two little orphans left in her charge by a dying sister.

Miss Benedict is still at Pearlington, Miss. Her school is a large and flourishing one.

Messrs. Joseph and Theodore Lott are at Natchez, Miss. Albert A. Lott is at Stanton, Tenn.

Mr. A. P. Albert is in Terrebonne. He has a fine reputation as a teacher.

Miss Alice Carrian is supernumerary in one of the city schools. She deserves a good position.

STUDENTS' LETTERS.

EXTRACTS.

The teachers in our schools receive many letters from their pupils, who are absent, engaged in teaching, or who are compelled to remain at home on account of their poverty. Many of these letters contain touching facts concerning their

endeavors to do good, their earnest desire to return to the schools or their struggles with poverty.

The writer of the following has just left the school at Atlanta because he has not means to remain longer. He has been at the school a *part of one year only*, and very little at any other. He became a Christian during the last winter. We print these extracts pretty much as they were written.

A Hard-working, Conscientious Boy.

My dear Teacher:

I am going to help father in his farm. He is a little behind in his crop. My sister's been sick ever since Christmas and father had to stay in the house with her, and that put him behind in his farm. I am going to teach school this summer. Father can't help me much in going to school. I am coming back next year if I live. Father wants me to teach a Sunday-school. I want to know if its any harm to teach the spelling-book every Sunday. Father says its no harm, we can't do any better in the country, and the children don't know anything. I walked all night after I got off the train. I walked about twenty-two miles that night and got home the next day pretty soon in the morning. I am going to study my books and read my Bible every day.

Gratitude.

The Bible Instruction at Wilmington, N. C. is the leading Sunday service. An absent scholar writing to one of the teachers thus expresses her gratitude for the benefits of that instruction to herself.

Your Sabbath-school has done me more good than anything I ever was in. I believe that God will ever bless the labors of your hands, for I hear the kind words ringing in my soul from day to day. I often think how neglectful my race are, and if you could come here how much good could be done.

A Tribute to the A. M. A.

A pupil at Talladega gives expression to her appreciation of what the American Missionary Association is doing for her people. The extract is

taken from a "Centennial letter" she had prepared.

TALLADEGA, Ala., March 30, 1876.

To the A. M. A.

It is pleasant for me to think that I can write a few words to the A. M. A. I, having been a slave for a great many years, knew nothing about the use of a pen, nor did I know a letter. But now I can spell, read, and write, and I thank God for it. When I think of the blessings that God has seen fit to grant unto my people, it makes my soul happy. If it had not been for the good people of the North, we colored people would not have known a letter to-day. We are rising now in the South, and we send many thanks to you who are helping to keep up this good work for our sakes.

Duty Earnestly Considered.

The following is from a student now at Fisk University, who was a poor slave, and has literally worked his way up.

We are getting along very well. The Lord still looks down upon us with an eye of compassion. Sinners are still made to cry out: "What shall I do to be saved?" This year I think will be long remembered, not only as the one hundredth year of our nation's birth, but also on account of God causing his power to be felt among the people. When I look back upon my past life and behold what marvellous things the Lord has done for me, I am forced to believe that he has blessed me thus for some good reason. We scholars have to do many things to try to qualify ourselves for the great duty which awaits us. And I am glad to tell you that we have those who are working every way possible to meet their responsibility.

Our Society for the Evangelization of Africa meets this afternoon. You said that you would like very much to know that I had the intention of going to this great continent. I will say that I have great interest in Africa, and if in course of time the Lord shall convince me that I can do better work there, freely

and readily will I obey. Our work at home is very great, and calls for true hearts. I sometimes shudder while thinking of my race. Yet when I know how powerful God is I can submit all to His will.

THE COLORED MAN IN KENTUCKY.

We clip the statements below from *The American Citizen* of Lexington, Ky. The paper is conducted by colored men, and utters their past indignation at the discrimination made against their race.

According to the laws of Kentucky no colored man is qualified for a juror.

Colored men are taxed one dollar a head more than white men.

Colored citizens have no voice in electing their school trustees.

The school age of colored children is from six to sixteen, of white children from six to twenty.

Taking into account this disparity as to the school age, the state appropriation for colored schools is less than one eighth as much per scholar as for white schools.

The colored voters of Kentucky will be interested in the success of any political party which will earnestly set itself against these wrongs, but they acknowledge no obligation to any party which by silence makes itself responsible for these outrages upon their race.

The Freedmen.

It is certainly remarkable that while the Presbyterian church proposes to give \$450,000 to home missions and \$550,000 to the foreign work, they gave but little over \$50,000 to the Freedmen last year, and seem likely to diminish their offering to this cause the coming year! All the more need that the American Missionary Association, which stands at the head of all societies engaged in this work, should be immediately and strongly reinforced with money and men.—*Advance*.

CHINESE.

Letter from Jee Gam.

We have so often given our readers extracts from the letters of Jee Gam that we need not introduce him this time. They will notice his change of base from California to China.

CHINA, March 13th, 1876.

REV. W. C. POND,

Dear Brother in Christ:

I now take the liberty to write you a few lines as I had promised. It is only four months since I left you, but oh, how slow the time seemed to elapse when I was on my way to home and not a day has past without thinking of you and those at home. My heart then looked forward in two directions, first to California and then to China. We had a rough and long voyage on account of many gales and head winds (it took us thirty-eight days to reach Hong Kong) almost throughout the whole trip, but I am glad now to be able to say I am safely on shore at my old native home. It will be a sad curiosity for you to know the dark minds of our heathen people. A week after we left your shore, we met a violent gale which caused the whole nine hundred Chinese passengers (except the Christians) on board the steamer to appoint a number of men to act as priests. These men went up to the top deck, kneeled down and with one accord made a prayer and a promise to offer a great sacrifice to the spirits of the dead if they would command the tempest to cease at that very minute and give them a fair wind to Yokohama, but the spirits had no ears to hear them nor any power to command the tempest as our Lord Jesus did on the sea of Galilee. Therefore the Lord with His wrath not only made the wind continually blowing but stronger than ever. Then three of us, Fang Hong, Jee Macy, and myself, took the opportunity to ridicule them by asking why

the spirits did not stop the tempest, and rebuked them in such a manner that they felt very much disgraced, for we asked them whether they themselves had any power to quiet the wind and stay the rain. They gave no answer, so we said, "You are alive and yet have not that power, where can you get it when you are dead?"

Many of them said, although that was the fact, yet they could not put away what their forefathers had already handed down to them. We asked them "Whom did the ancient Chinese ask for rain?" They said, "Asked the Creator." "Did He answer them with rain?" "Yes," said they. "If He supplied them with rain, won't He supply you with fair wind if you pray to Him?" Then the excitement began. Their eyes seemed to be opened and their hearts troubled. So they appointed a still larger number of worshippers, and they asked the living God to forgive them for not asking Him at the beginning. This Lord Jehovah heard them, and gave them a fair wind not only to Yokohama but to Hong Kong also. I have been preaching at every opportunity, and many seeds that have been sown are already springing up.

An aged Chinese nurse on board the steamer found that I was a Christian. She came to me at every leisure moment and said, "I want you to tell me all about Jesus." I said to her, "Do you really want to know about Him?" "Very much," said she. "Did you ever hear of Him?" "Yes, I have heard of Him twice in Hong Kong." I then told her how people had sinned against God and why He sent Jesus, &c. The next day she came and wanted to know more about Him. The third day came with the same request, and so kept coming until the day when we arrived at Hong Kong. Then she expressed herself thus, "How I wish to have my husband and son here to hear what I have heard, for

they will certainly believe on Him as their Saviour."

Another friend of mine who lives near my village, came several times and asked me many questions in regard to the religion of Jesus, and when he felt fully satisfied that Jesus was God, he begged me to write to his son who is in California to be sure to attend school and learn to be a Christian. So I did, and told him to write also."

There are a hundred other instances which I would like very much to tell you, but no sheet of paper could contain them, and the time is short, so I will leave them at present, and when I return in July or August to California, I will then tell you personally.

I will now close this ungrammatical letter with my best regards to you and to all my friends. May the Lord bless you and your work.

I remain, yours in Christ,

JEE GAM.

MENDI MISSION, WEST AFRICA.

Rev. J. K. Billheimer wrote from Good Hope, West Africa, March 5th, 1876 :

"We had most precious meetings yesterday. At 11 A.M. seven persons were received into the church, after which the communion was administered. The services were very solemn and impressive. I should think about forty persons partook of the bread and wine. In the evening at a prayer and conference meeting, we had a large congregation. We usually continue these meetings about an hour, but I was unable to close last evening inside of an hour and twenty-five minutes. Our congregation has been steadily growing in numbers. The outlook is very hopeful. The most serious attention is paid to the preaching of the word. I believe the Lord is about to do a great work here. I am praying and trying to live for it.

MISCELLANEOUS.

A REPUTATION SPOTTED YET FAIR.

We shall seem to assert a paradox when we speak of a reputation which is spotted yet fair. Yet paradoxes are often true. They serve a purpose also, by their somewhat tantalizing phraseology. Everybody likes to guess a riddle. Conundrums are a part of our national aliment, upon which the boys and girls early begin to feed, and from which the aged seldom turn in disgust. And, just now, there has occurred to us the conundrum mentioned above. What is it that has a reputation spotted yet fair. Do our readers give it up? They shall be put in the way to discover the answer.

In the Main Centennial Building at Philadelphia, pictures of which are undating the land, will be found an extensive educational department. There are gathered some of the noblest trophies of American industry, skill and culture. All the States are represented by the proofs of what they have accomplished by their various systems of common schools, and their arrangements for higher education. Of these we may speak at another time. At present we would call the attention of visitors to a part of the great educational collection in Gallery T, 47, Main Building, which they should by no means neglect to examine, amid the multitude of objects which will appeal to their curiosity. They will find nineteen quarto volumes from the South, displaying evidence of the progress in learning made by the ex-slaves of that section who have been under the instruction of the American Missionary Association.

The nineteen quarto volumes, of which we just made mention, resemble in their contents those which have been forwarded from the schools of this vicinity. There are the examination papers, essays, maps, drawings, etc., which show the

studies and the degree of proficiency of the black pupils in the schools of the American Missionary Association, whose head office is in New York City. Those who have examined them declare that they stand examination in comparison with those from white schools of the same grade at the North or at the South. If this be so, philanthropy will have extorted an important concession from the unwilling lips of prejudice, and a foundation will be laid for the vigorous prosecution of a work destined to be far-reaching in its consequences.

But we have not yet reached the answer to our conundrum, though we are well on our way to it. For this Association has also on exhibition at the Centennial photographs, of its school buildings and churches, and, what is yet more interesting, a very peculiar map. This map is three and one-half by five feet, and displays the Southern States. Its peculiarity consists of its *spots*, which are of two sizes and colors. Large blue spots mark the places where the churches and schools of the Association are located. Smaller red spots indicate the places to which the pupils thus trained have gone forth to teach others. These latter are, for the most part, naturally grouped around the former, as a tribe forms about a family, though many of them occupy distant and isolated positions. Thus the eye takes in at a glance the extent of the noble work in progress in that benighted region. Every spot is a centre of needed and most hopeful influence, and each is a medal of merit to the Association. If the map were yet more spotted the reputation of the Association would be still fairer, and so our conundrum reaches its solution. Let us hope that the work may proceed so rapidly that in a few years, the device will need to be reversed, and spots will be used to mark the few places not yet occupied by the schoolmaster and the missionary.

What to do with a million ignorant

voters, is an important question at the South. And be it remembered, that the interests of the North are in such a matter identical with those of the South. They can no more be separated than can be the interest of the heart from that of the hands in the question whether the latter shall take the small-pox. Death in the hands would soon reach the heart. Our country is one in destiny as it is one in political organization. A ruined South would soon be followed by a ruined North. Let us, then, elevate the blacks, and thus help to save both sections.—*Inter-Ocean, (Chicago.)*

CHURCH PHILANTHROPY AND ITS PRESENT OPPORTUNITIES.

BY REV. L. T. TOWNSEND, D. D., BOSTON.

If we mistake not, the presentation of a few facts will show that Christ's people are now standing in the midst of prepared opportunities for philanthropic and Christian enterprises, which, for magnitude and prospective rewards and results, have rarely, if ever, fallen to the lot of humanity. We mean that there are two nationalities within our borders asking for civil and political protection; judging from present indications, the undivided and emphatic sentiment and voice of the church of Christ are needed to secure it. They also stand in need of conversion to Evangelical Christianity; a mission entrusted exclusively to Christian people. They are each struck down by the roadside, as was the traveler in the parable, and are left half dead. No one need be told that these needy people are the Chinamen of the Pacific and the Freedmen of the Southern States.

CHINESE ON THE PACIFIC.

The Chinaman, groaning under the oppression of his heathen birth and training received in his own country, and standing before us the object of insult and persecution now that he has reached a Christian country, in the name of the Lord our Master, calls for compassion

and aid. In California, Chinamen are robbed and abused in cool blood; their houses are burned, their property and meager stores of provisions are wasted. "I would as soon kill a Chinaman as a dog," is in San Francisco no uncommon expression. The first day of May in this centennial year was disgraced by the burning of an entire Chinese village in Antioch, California, with peremptory orders that every one of that people should forthwith abandon the town. Is that a specimen of our boasted Christian civilization?

Nor is this all. Within three days after these lawless acts of violence, the South San Francisco Anti-Cooley Club and the Young Men's Universal Reform Society, passed resolutions endorsing the destruction of the Chinese quarters in Antioch, and advocating a similar course in San Francisco, unless the Federal Government shall take immediate steps to abate Chinese immigration. Bitter, insane, almost murderous, must be the intent when a limited part of this country threatens death or ruin to human beings unless the general government complies with certain local demands.

Nor is this all. Interested parties in New York are stimulating these acts of lawless violence. The sergeant-at-arms of the Young Men's Universal Reform Society of San Francisco announced at the aforesaid meeting that he had received a telegram from friends in New York, saying that 2,500 stand of arms could be delivered to them at ten days' notice. Considering these matters merely in a political light, this behavior and these expressions are enough, it would seem, to fever the blood of any republican, especially in these times so suggestive of the oppressions once heaped upon the American colonies.

But looking upon these matters from a Christian point of view, there can be no ground for division of sentiment. Of course the religious press will speak but one voice; not even the most re-

motely will it give a direct or indirect approval of the selfish policy, and what seems to be the popular sentiment of California. Also, of course, clergymen and laymen will not go on their way, the one to his merchandise, indifferent to these cries for defence and help; since this cannot be done unless we henceforth bear the silent reproach of Christ, all the more significant because silent, which arraigned under universal and eternal condemnation the priest and Levite in the parable of the Good Samaritan. Indifference is sin. Arms full of mint and anise and cummin are an abomination, when they take the place of merciful conduct toward any of God's creatures. If we hesitate, as Christian people, or if we are silent, we shall need to have our minds refreshed with the requirements of God's Word. To disregard the needs of these heathen strangers is even far beneath the obligations God binds upon us in the Old Testament, not to mention the Golden Rule of the New Dispensation.

THE FREEDMEN IN THE SOUTH.

But if these requirements press upon us in case of the Chinaman, still weightier are our obligations respecting the suffering Freedmen; their abuse is none the less, while their oppression and degradation are chargeable upon the bondage which our country for scores of years yoked upon them. By our laws they were robbed, and then made heathen. Our laws in the Southern States imposed perpetual ignorance. But why repeat this endless story of unrighteousness? Jehovah, at length, could bear the sight no longer. Another day dawned; we looked about us, and saw millions of dead men, and hundreds of millions of wasted money. And still we seem not to have learned our lesson. Caste prejudices, deep, almost bitter, exist even in the hearts professedly Christian. Civil and Christian obligations to this people are seemingly forgotten. Clergy-

men, in some instances, appear not to consider for what they are in this world. We are told that many preachers decline to have the subject of the Freedman presented to their people. The noble and generous Dr. Kirk said, just before his death, that some of our pastors were blocking the progress of this Southern missionary work. What means such indifference and opposition? Have we, O Christian people, lost even the echoes of those repeated commands to care for the widows, the fatherless, the oppressed and the down-trodden? Need we longer wonder that our costly and elegant houses of worship in the North seem cursed of heaven, in which religion lies before the altar voiceless and dead? There are those who suspect that the world may properly ask for some new tokens that certain *incumbents* of our churches are the royal sons of the gospel of Christ. Let Christian teachers and people take off their spectacles, and scan the horizon. Surely ours is an era for a display of Christian chivalry, of enterprise, and scope, such as the twelfth and thirteenth centuries did not dream of. We are to know and care little for local politics or policy. We are to be Christ-men; we are to speak as He would speak, and do by these unfortunates as He would do. Can there be any doubt what would be His course respecting these two men, struck down in our very path, moaning and bleeding? Shall the question, "Am I my brother's keeper?" be allowed to rise to our lips? Cain may ask that question; but Cain was a murderer.

ONE OF THE GREATEST PROBLEMS OF THE AGE.

In the interesting discussions in the recent meeting of the General Assembly of the Presbyterian church, in Brooklyn, Rev. Dr. Wills uttered the following truthful and suggestive statements. The views of such men as Dr. Wills are worthy of consideration at the North.

The Rev. Dr. Wills of Washington said he had been brought up among the

colored people, and had always felt a deep interest in their cause; and he wished to speak a kind word for them, as well as for the white people of the South to whom reference had been made. He considered the present condition and prospects of the colored people of the South as one of the greatest problems of the age, and one in the results of which all classes were interested. Scholars are applying the plumb-line to their intellectual capacities, and were seeking to ascertain their true status in the great educational bureau of the world; the concentrated gaze of the present time was fixed upon these sable sons of the soil, to see whether they would or would not return to their native land and carry to that benighted continent of Africa the blessings of civilization and religious liberty. The conduct of the colored people during the years of their bondage was deserving of all praise. Never was the spirit of faith and submission more beautifully illustrated than in their life and labors. Much as they might have deserved freedom, they patiently awaited God's good time to set them free, and during the whole war which resulted in their redemption they were true and faithful. When their owners marched to the tented fields and left the women and children at home, they did not hurt a hair of their heads; and while it was in their power to lay the houses in ashes and the plantations in blood they led a quiet and peaceable life. They often went with their masters to the field of battle, nursed them when sick and wept over them when dead. Such devotion would never be forgotten by true Southern men. They would and must help, as far as they could, the black men in their efforts to enlighten and elevate their race.—*N. Y. Tribune.*

A ROMISH AVOWAL.

The following is from the *Shepherd of the Valley*, published at St. Louis, under the immediate supervision of the Roman

Catholic Archbishop Kendrick:—"We confess that the Roman Catholic Church is intolerant—that is to say, that it uses all the means in its power for the extirpation of error and sin; but this intolerance is the logical and necessary consequence of its infallibility. She alone has the right to be intolerant, because she alone has the truth. The Church tolerates heretics where she is obliged to do so, but she hates them mortally, and employs all her force to secure their annihilation. When the Catholics shall here be in possession of a considerable majority—which will certainly be the case by-and-by, although the time may be long deferred—then religious liberty will have come to an end in the Republic of the United States. Our enemies say this, and we believe with them. Our enemies know that we do not pretend to be better than our Church, and in what concerns this her history is opened to the eyes of all. They know, then, how the Roman Church dealt with heretics in the Middle Ages, and how she deals with them to-day everywhere where she has the power. We no more think of denying these historic facts than we do of blaming the saints of God and the princes of the Church for what they have done or approved in these matters."—*Evangelical Christendom.*

A DISHONEST DISAVOWAL.

Some time ago a paragraph went the rounds of the press, claiming to be taken from *The Shepherd of the Valley*, which declared that if the Catholics should ever gain a numerical superiority in this country, religious freedom would be at an end. It seemed to us a small matter and, withal, nothing new, as the Syllabus said the same thing just as plainly and with more authority. Nevertheless, the Catholic press cried out with one accord that the extract in question was garbled, claiming that the intolerant utterance was followed by the words "so say our enemies." On the strength of this assertion, the Catholic journals read the press at large a lesson on the beauty of truthful speaking. The sincerity of all this may be better estimated when we state, on the authority of the *St. Louis Christian Advocate*, which has files of the paper in question, that the repudiated utterance is followed thus: "So say our enemies. So we believe." How curious it is that this "so we believe" should have escaped attention!—*Independent.*

AMERICAN ILLITERACY.

Our school population of five years of age to 17 inclusive is 12,055,443, or nearly one-third of our entire population. Only about one-half of this number, or 6,545,112 attend schools of any sort, and among all of the 4,000,000 or 5,000,000 of colored population, only 180,372 attend school, or hardly enough to furnish a silver lining to a cloud so dark. Five million and a half of our population cannot write, and 4,500,000 cannot read. Of illiterate male adults 20 years of age and over, we have 1,611,213, of which number 748,470 are white. There are thus more illiterate voters among either white or colored than the usual majority of any party taking part at any National election.—SENATOR MORRELL.

COMMUNICATION.

DISABLED MISSIONARIES.

I am not now, a missionary. I am comfortably provided for. Therefore, I may be expected to write with a measure of fairness in relation to the article in your March number, by "John M. Stearns."

There are, as remarked, "two sides" to the subject. At present, it may not lie within the function of the managers to make any appropriation for the needs of disabled missionaries. But, it seems perfectly clear to me, that suitable provision should be made, either as Mr. S. suggests, by "reserving a certain percentage of missionary contributions," or in some other way. It is, indeed, deplorable, that the resources of the American Missionary Association are so scanty, and that excellent workers endure so many privations. Yet why a disabled missionary, who has spent his best days for the cause, with scanty support it may be, the while, and having no opportunity to lay up anything, should not be cared for equally with the active missionary, it is hard to see. I hope I pity a suffering *active* missionary, but such a *passive* one not less. The managers of missionary charities can only dis-

burse what they receive; and it is not to be assumed that these good men, who have the pressing wants of the cause continually before their eyes, and are daily conversant with them, and continually pray over their great work, have less regard to needy worn-out workers than we at a distance have. But, should not the great Christian public, so largely prosperous, for Christ's sake, speedily inquire into, and supply, the needs of these faithful servants? If the Lord should take them forthwith to heaven, it might save the expense of sustaining them. Do the churches wish that he would? If the Christian public are not prepared to empower the managers to care for these deserving ones, and to furnish the means, will not some prominent philanthropist, whose character, position, and deeds, will invest his words with weight, head some scheme, which may meet this necessity? Would it not please Christ? And, is not this a motive sufficient? W.

POETRY.

OVERTASKED.

It was a weary hour
I looked in the lily-bell.
How holy is the flower!
It leaned like an angel against the light;
"O soul!" it said, sighing, "be white, be white!"

I stretched my arms for rest,
I turned to the evening cloud—
A vision how fair, how blest!
"Low heart," it called, softly, "arise and fly.
It were yours to reach levels as high as I."
I stooped to the hoary wave
That wept on the darkening shore.
It sobbed to me: "Oh, be brave!
Whatever you do, or dare, or will,
Like me to go striving, unresting still."

—ELIZABETH STUART PHELPS, in "The Advance."

Deem not that they are blest alone,
Whose days a peaceful tenor keep,
The God who loves our race has shown
A blessing for the eyes that weep.
For God hath marked each sorrowing day,
And numbered every secret tear,
And heaven's long age of bliss shall pay
For all His children suffer here.

—BRYANT.

OUR SUNDAY-SCHOOL LETTER.

[ORIGINAL.]

To be read to the School and in the Missionary Concert.

From a Teacher in Selma, Ala.

Reading Room and Prayer-Meeting
Room. Readiness of the people
to help. Scattering of
the Seed.

Dear Sunday-school Scholars:

I am asked to tell you what is being done among the colored people here in Selma. I am very glad to tell you of something which has lately been done which will, we believe, be a means of great good to them. Two rooms have been finished in the basement of the church, one of which is fitted up for a reading room, the other is called the prayer-meeting room.

The reading-room is next the street, and is a cozy, pleasant place. A large table, covered with papers and magazines, stands in the center, and over it hangs a printed copy of the rules to be observed by those who come in. At one end of the room is a closet for books, and some valuable ones have been given by the teachers and others; a large window and a glass door at the other end make the room sufficiently light; a few pictures and mottos have been given, and it is a pleasanter place than some of the people have ever been in before. It is open for ladies in the afternoon and for gentlemen in the evening, and often every seat is filled. Every Friday evening, at the close of the teachers' meeting which is held in the other room, a summary of the news of the week is read, and all who care to remain have the privilege of doing so; some who cannot read come in at that time to listen.

On Sunday, a class of grown people meets in the reading room, and the infant class in the prayer-meeting room; there are about fifty little ones in the class, and brighter eyes and happier

faces than theirs one would seldom find. They enjoy singing and black board exercises as much as do the children in your schools in the North. It was on account of these that the plan of having rooms finished in the church, or rather, under it, was first formed.

Some one spoke of the inconvenience of having so large a class in the room with others, and one of the teachers proposed that some arrangement be made for teaching them by themselves; he offered a dime as the first contribution toward the sum needed to carry out the plan; other teachers added to this, the people have done all they could and kind friends in the North have assisted.

I know that much has been done for the colored people since the war and much is being done now. Some of them appreciate it and are ready to do all they can to help others. About a year ago, one of the scholars in Burrell School went a little out of the city, and gathered together a number of children and taught them on week days; afterward he established a Sunday-school and has had as many as sixty scholars this spring; now he attends school, and can be there only on Sundays. The school is across the river, and not being able to buy a boat, he made one which he has used all this time; but a few weeks ago it was missing when he went for it, and has either become unfastened and floated down the river, or it has been stolen.

Another of the school-boys goes every Sunday to read the Bible to some people who cannot themselves read, and often quite a company will be gathered to listen. Plans are now being made by members of the Sabbath-school for establishing and carrying on schools of their own during the summer; some of the places where they propose doing this are four

or five miles from the city, and perseverance will be needed on the part of those who undertake the work, both in going to the schools and so interesting the scholars as to cause them to attend regularly; after the novelty wears off, they sometimes lose their interest, but there is much to encourage those who are willing to exert themselves.

FAMILY CIRCLE.

"OF COURSE."

In a dark wood, where wild beasts lived, there once lay a man's boot. How it came there, I cannot say, for no man had been there; at least the wild beasts had not seen one in all their lives. But there the boot was; and, when the beasts saw it, they came round to find out what it was. Such a thing was quite new to them; but they were not much at a loss, for all that.

"Well, there is no doubt as to what it is, I say," said the bear.

"Oh, of course not," said the wolf, and the goat, and all the beasts and birds, in one breath.

"Of course," said the bear, it is the rind of some kind of fruit off a tree, the fruit of the cork, I should say. This is cork, it is plain to see;" and he showed the sole of the boot.

"Oh, just hear him; just hear him!" cried all the beasts and birds.

"It's not that at all," said the wolf, with a glance of scorn at the bear. "Of course, it is some kind of nest. Look! Here is a hole for the bird to go in at, and here is the deep part, for the eggs and young ones to be safe. No doubt at all; of course not!"

"Oh, oh!" cried the bear, and the goat, and all the birds and beasts, "Just hear what he says. It is not that at all."

"I should think not," said the goat. "It is quite a plain case. Look at this long root!" and he showed the string at

the side of the boot. "It is the root of a plant, of course."

"Not a bit of it!" cried the wolf and the bear,— "not a bit of it! A root! How can you say so? It is not that, we can all see."

"If I might speak," said an old owl, who sat in a tree near, "I think I can tell you what it is. I have been in a land where there are more of such things than you could count—It is a man's boot."

"A what?" cried all the beasts and birds. "What is a man? and what is a boot?"

"A man," said the owl, "is a thing with two legs, that can walk and eat and talk, like us; but he can do much more than we can."

"Pooh, pooh," cried they all.

"That can't be true," said the beasts. "How can a thing with two legs do more than we can, who have four? It is false, of course."

"Of course it is, if they have no wings," said the birds.

"Well, went on the owl, "they have no wings; and yet it is true. And they can make things like this; and they call them boots, and put them on their feet."

"Oh, oh!" cried all the beasts and birds at once. "How can you? For shame! Fie on you! That is not true, of course. It cannot be."

"A likely story," said the bear.

"Can do more than we can?" said the wolf.

"Wear things on their feet!" said the goat.

"Not true, not true?" cried they all. "On the face of it, your story is not true. We know that such things are not worn on the feet. How could they be?"

"Of course they could not," said the bear.

"It is false.

"It must be false," cried all the birds and beasts. "You must leave the wood," they said to the owl. "What you say cannot be true. You are not fit to live with us. You have said what you know to be false. It must be, of course."

And they chased the poor owl out of the wood, and would not let him come back.

"It is true for all that," said the owl.

And so it was.—*The Nursery.*

RECEIPTS

FOR MAY, 1876.

MAINE, \$160.01.

Alfred. Cong. Ch. and Soc.	10 00
Augusta. Joel Spalding.	10 00
Biddeford. Second Cong. Ch. and Soc.	9 85
Brewer. First Cong. Ch. \$7.62, and Sab. Sch. \$4.97.	12 59
Eastport. Central Cong. Sab. Sch. \$5., G. A. P. Soc.	5 50
Ellsworth. "A Friend"	1 00
Fryeburgh. "Mrs. S. F. B."	35
Hallowell. Miss S. F. Drummond \$5. Miss Cressey \$1. "Friends" \$4. for student aid, Talladega C.	10 00
Portland. Plymouth Ch. C. S. D. Griffin \$20. Mrs. Griffin \$20., Others \$40.—Williston Ch. and Soc. \$10.72, State St. Sab. Sch. \$10.	100 72

NEW HAMPSHIRE, \$700.22.

Alstead Centre. Cong. Ch. and Soc.	4 13
Amherst. Cong. Sab. Sch., for Wilmington, N. C.	20 00
Bennington. Cong. Ch. and Soc. (\$10. of which for Wilmington, N. C.)	40 00
Candia. Richard H. Page.	5 00
Derry. ESTATE of Miss Jennette Humphrey, by James C. Taylor, Admr.	200 00
East Alstead. Cong. Ch. and Soc.	5 63
Francestown. A. Downes, for Wilmington, N. C.	25 00
Franklin. Cong. Ch. and Soc.	40 00
Hancock. Cong. Ch. and Soc.	25 00
Hollis. Cong. Ch. and Soc., for Wilmington, N. C.	18 00
Mount Vernon. Cong. Ch. and Soc.	11 00
Nashua. Olive St. Ch. and Soc.	25 26
New Ipswich. Estate of Jonas Nutting \$200.—Rev. B. N. Seymour \$80. to const. Mrs. EMILY M. SEYMOUR, L. M., Individuals \$12., for Wilmington, N. C.	242 00
New Market. T. H. Wiswell.	10 00
Newton. M. A. Chase.	5 00
West Concord. O. L. S.	50
Westmoreland. Cong. Ch.	23 70

VERMONT, \$390.12.

Bellows Falls. Cong. Ch. and Soc.	15 00
Chester. Dr. J. N. Moore.	100 00
Dorset. Cong. Ch. and Soc.	40 00
Dover. Dea. E. H. \$1., Dea. B. H. 50c.	1 50
East Berkshire. Cong. Ch.	10 00
Essex Junction. Elizabeth T. Macomber.	2 00
Fayetteville. Asa Kidder.	5 00
McIndoes Falls. Cong. Ch. and Soc.	10 00
Norwich. Dea. S. Morris \$25., Cong. Ch. and Soc. \$11.67.	36 67
Pomfret. Seth Conant.	2 00
Post Mills. C. H. Putnam.	1 50
Saint Johnsbury East. Rev. J. P. Humphrey \$20., Mrs. E. J. Humphrey \$10., Salisbury. Cyrus Bump and Nat'l. Spencer \$5. ea., H. W. S. \$1.	11 00
Saxtons River. Mrs. A. Chandler.	2 00
Wallingford. Cong. Ch. and Soc.	62 35
Weathersfield. E. Chamberlin \$5. Geo. Weston \$2. 9 Individuals \$1. ea., J. G. & Mrs. E. H. N. 50c. ea.	17 00
West Fairlee. Cong. Sab. Sch.	14 00
West Randolph. Cong. Ch. and Soc.	23 60
Weston. Mrs. C. W. Sprague, Miss L. P. Bartlett and Dea. Peabody \$2. ea., Mrs. R. S. C. 50c.	6 50

MASSACHUSETTS, \$3,484.25.

Ashland. Cong. Ch. and Soc.	10 82
Abington. First Cong. Ch. and Soc.	69 06
Belchertown. Mrs. R. W. Walker.	5 00
Boston. Mrs. Emily P. Bayrs \$30., Rev. Mr. Hanks 50 copies, Black Valley R. R., Val. \$5.	30 00
Boxford. Cong. Sab. Sch., for student aid, A. U.	36 50

Bridgewater. Central Sq. Cong. Ch. and Soc. to const. Mrs. MATILDA N. CROCKER, L. M.	37 31
Brookline. "S. A. C."	35 00
Cambridgeport. G. F. Kimball.	4 00
Conway. Cong. Ch.	78 00
Dalton. Cong. Ch. and Soc.	24 60
Dorchester. Mrs. J. W. Foster.	5 00
Dudley. Mrs. C. A. Prentice.	5 00
East Bridgewater. Union Cong. Ch.	46 00
East Douglass. Cong. Ch. and Soc. to const. Mrs. WM. ABBOTT and WM. A. EMERSON, L. M's.	82 58
East Hampton. First Cong. Sab. Sch.	50 60
Fitchburgh. Wm. L. Bullock.	2 00
Florence. Florence Ch.	126 42
Framingham. LEGACY of Wm. P. Temple by S. A. and W. E. Temple, Ex's.	500 00
Franklin. Cong. Ch. and Soc.	40 95
Greenfield. W. F. Root.	5 00
Groton. Union Cong. Ch. and Soc., M. C. Coll.	14 90
Haverhill. Rev. E. W. Allen \$10., J. Flanders \$5.	15 00
Hinsdale. Cong. Ch. and Soc., (ad'l).	2 75
Holliston. Mrs. H. N. Johnson, Bbl. of C. and \$1. for freight.	1 00
Hopkinton. Mrs. P. J. Claflin \$150., "A Friend" \$75., Cong. Ch. and Soc. \$82.73—Sewing Soc. of Cong. Ch. \$2. for freight—By Mrs. P. J. Claflin \$3. for student aid, Talladega C.	312 73
Housatonic. Cong. Ch. and Soc.	36 00
Ipswich. Second Cong. Ch. and Soc.	23 06
Lawrence. C. W.	50
Lincoln. Miss M. S. R.	25
Lowell. "Friends of Miss Warner," for Wilmington, N. C.	61 00
Lynnfield Centre. "A Friend"	5 00
Merrimack. John K. Sargent \$3. Mrs. C. V. Sargent \$2., "A Friend" \$1.	6 00
Milford. W. H. T.	1 00
Monson. Cong. Ch. and Soc.	30 21
Nantucket. Mrs. P. Hallett.	5 00
Newburyport. ESTATE of GEO. P. DANFORTH, \$600., by Jos. Danforth and John H. Newman, Ex's., ESTATE of Mrs. Sarah A. R. Spring \$200. by Wm. B. Swazey Ex., North Cong. Ch. and Soc. \$24.90, "A Friend" \$5., Newton. Elliot Ch. and Soc.	629 90
North Abington. Two Bbls. of C., for Tougaloos U.	215 44
Northampton. "C. H."	200 00
Northborough. Ladies, Bbl. of C., for Atlanta, Ga.	
North Brookfield. First Cong. Ch. and Soc., (ad'l) to const. J. H. LANE, Miss B. M. HAIR and Miss ALICE M. BRYANT, L. M's.	60 00
North Reading. Cong. Ch. and Soc.	13 00
Norfolk. Cong. Ch.	10 00
Peru. Cong. Sab. Sch.	8 00
Reading. Mrs. S. P. W.	1 00
Rockland. E. A. P.	50
Royalston. A. B.	1 00
Sandwich. Mrs. K. Chipman.	2 00
Sharon. Cong. Ch. and Soc.	17 00
Shrewsbury. Mrs. M. C. Fales.	10 00
Somerville. Broadway Cong. Ch. and Soc.	17 00
Wakefield. Mr. Hamilton's Sab. Sch. Cla's.	13 26
Watertown. Ladies of Phillips Ch., 2 Bbls. of C., Mrs. L. Turner, for Freight \$1.20, for Wilmington, N. C.	1 20
Westborough. Cong. Ch., Bbl. of C., for Wilmington, N. C.	
West Newton. Ann Miller.	5 00
Weymouth. Miss R. A. F.	60
Whitinsville. "A Friend"	10 00
Winchendon. A. N. Brown.	15 00
Winchester. Cong. Ch. and Soc.	128 34
Worcester. Central Cong. Ch. and Soc. \$120.69, Union Ch. and Soc. \$81.08, Samuel Pierce \$3., C. M. Freeland \$3., "A Massachusetts Lady,"	207 77
	10 00

RHODE ISLAND, \$830.95.

Kingston. Thomas P. Wells.	10 00
Newport. Mrs. S. L. Little and sister.	5 00
Peacedale. Cong. Ch. and Soc.	15 95

Providence. Union Cong. Ch. and Soc.
\$750., Beneficent Cong. Church \$50..... 800 00

CONNECTICUT, \$1,157.94.

Avon. H. Chidsey..... 10 00
Bethlehem. H. B..... 1 00
Cornwall. First Cong. Ch. Sab. Sch..... 10 00
Darien. Cong. Ch..... 30 00
Enfield. First Cong. Ch. \$43.73.—Through
Miss E. A. Johnson, \$8. for Second D. M.
C. Ch., Liberty Co. Ga..... 51 73
Farmington. Rev. T. K. Fessenden..... 10 00
Guilford. Cong. Ch..... 50 54
Hadlyme. "A Friend," \$30. to const. Miss
MARY E. BROCKWAY, L. M., Joseph W.
Hungerford \$30. to const. MRS. RICHARD
L. SELDEN, L. M..... 60 00
Hartford. Fourth Cong. Ch. \$30.55 to const.
Geo. A. Bodge, L. M., Mrs. J. Olmstead
\$10..... 40 55
Killingly. L. Warren..... 5 00
Middletown. Mrs. Wolcott Huntington \$10.
for Collegiate and N. Inst., Texas, A. Doo-
little \$10..... 20 00
Milford. Y. P. Sociable, for freight..... 2 70
New Haven. North Ch. \$176.40.—Mrs. O.
Parish \$30. to const. Rev. H. D. NORT-
ROP, L. M., Mrs. C. A. Cooley \$5., for Col-
legiate and N. Inst., Texas—"A Friend"
\$5., "A Lady Friend" \$1..... 217 40
North Canaan. Cong. Ch. and Soc..... 18 00
Norfolk. Cong. Ch. and Soc..... 63 14
North Cornwall. Benevolent Ass'n. (of which
\$30. to const. DEAN. THEODORE S. GOLD,
L. M.)..... 54 00
North Haven. Cong. Ch. and Soc..... 46 32
Norwich. Mrs. Edward B. Huntington \$25.,
Othniel Gager \$10..... 35 00
Plantsville. Cong. Sab. Sch., for student
aid, A. U..... 50 00
Portland. Cong. Ch..... 19 76
Prospect. David M. Hotchkiss..... 100 00
Rocky Hill. Cong. Ch..... 57 17
Rockville. Second Cong. Ch. \$26.78 John
Angell \$3..... 29 78
Southport. Cong. Ch. (ad'l.)..... 50 00
South Windsor. Rev. E. S. Town..... 5 00
Thomaston. Cong. Ch..... 56 22
Tolland. Geo. Eaton..... 2 00
Unionville. Cong. Ch., gr. coll. for Straight
U..... 27 38
West Meriden. Edmund Tuttle to const.
WILLIAM B. HUBBARD, L. M..... 30 00
Winsted. "Member 1st Cong. Ch." \$5.
A. P. R. 25c..... 5 25

NEW YORK, \$434.20.

Arkport. Mrs. E. H..... 1 00
Bainbridge. Amanda Benton \$5., James
Benton \$4..... 9 00
Ballston Spa. T. M. Mitchell \$25. Miss Olive
Gilbert, deceased, \$2.50, by Miss A. Lynch
Berkshire. First Cong. Ch..... 15 30
Binghamton. J. E. Bean..... 10 00
Brooklyn. Central Cong. Ch. \$42.35, Bed-
ford Cong. Sab. Sch. \$15.—Rev. G. D. Pike,
\$5. for C. and N. Inst. Texas, Miss M. W. \$1.
Canoga. Sebastian Chatham..... 63 35
Canoga. Sebastian Chatham..... 8 00
Dryden. H. B. W..... 1 00
East Bloomfield. "Thank offering" \$10.,
Mrs. P. W. Peck \$3..... 13 00
Eden. Mrs. H. McNett..... 2 00
Gilbertsville. Rev. A. Wood..... 12 00
Greenwich. Estate of Joseph Fisher, by
Stephen Newberry, Ex..... 150 00
Hannibal. Presb. Sab. Sch., for Avery Inst.
Harmony. Rev. S. F. Porter..... 6 10
Howells. Cong. Ch. and Soc..... 5 00
Le Roy. Mrs. S. Covert..... 5 00
Lima. Mrs. G. Sprague, for student, Hamp-
ton N. and A. Inst..... 10 00
Moravia. "A Friend"..... 1 00
Nauet. Mrs. Susan King, for a Teacher.
New York. Mrs. Stephen Griggs \$30., G.
P. Putnam & Sons \$25., J. W. 50c Mrs.
B. E. A. 10c..... 56 00

Rome. John B. Jervis..... 25 00
Spencerport. First Cong. Ch. Sab. Sch..... 26 85
Saratoga Springs. S. C..... 60
Suffolk Co. "Friends"..... 10 00
Troy. Mrs. E. C. Stewart..... 5 00
West Hebron. "A deceased friend" by
Mrs. Mary Larkin..... 5 00
Whitneys Point. Mrs. E. Rogers and Mrs.
M. Seymour \$2. ea..... 4 00
Windsor. K. E. H..... 50
Miss Cutler..... 2 00

NEW JERSEY, \$51.

Newark. "A Friend" \$20., Mrs. and Miss
Collins \$5..... 25 00
Paterson. T. N. D., Jr..... 50
South Orange. Mrs. W. H. Coit..... 50
"A Friend," for student aid..... 25 00

PENNSYLVANIA, \$22.50.

Coudersport. John S. Mann..... 5 00
Gibson. "Friends" \$7., Miss B. Chamber-
lin \$1.50..... 8 50
Mt. Pleasant. E. Sherrick..... 2 00
North East. B. T. Spooner..... 5 00
West Alexander. Isaac Sutherland..... 2 00

OHIO, \$237.17.

Atwater. Cong. Ch. and Soc..... 22 15
Cincinnati. E. Hathaway, for Avery Inst.
Cleveland. "A Friend," for student aid,
A. U..... 20 00
Delphos. Rev. E. S. S..... 1 00
Felicity. James C. Wells, Sen..... 3 00
Marietta. First Cong. Ch..... 60 41
Martinsburg. Cong. Ch., Box S. S. Books.
Mecca. Mrs. F. for Reading R., Selma, Ala.
Mesopotamia. Mrs. S. O. Lyman bal. to const.
MRS. SARAH R. LYMAN, L. M..... 15 00
Oberlin. J. W. Merrill \$50., Homer John-
son, M. D. \$10.10, Miss E. H. Tite \$5.04—
"A Friend," \$1., for students aid, Talla-
dega C..... 66 14
Randolph. A. D..... 1 00
Ravenna. Cong. Ch..... 17 62
Seneca. Rev. E. T..... 50
Warrensville. Mrs. M. Walkden..... 5 00
Wellington. Cong. Ch. and Soc..... 8 35
Willoughby. Mrs. C. A. G..... 1 00
Yellow Springs. "A..... 10 00

INDIANA, \$11.50.

Brazil. Cong. Sab. Sch. for student aid..... 2 50
Dublin. H. M..... 1 00
Economy. C. W. O., J. T. H. and J. C. \$1. ea..... 3 00
Francisco. Cong. Ch..... 1 00
Solsberry. Cong. Ch..... 4 00

ILLINOIS, \$551.11.

Chicago. Henry N. Holden, \$100., Wm. H.
Bradley \$50. for the Debt..... 150 00
Coral. Mrs. O. S. H..... 90
Batavia. Cong. Ch..... 50 07
Bondville. Mrs. E. W. Goodnow..... 10 00
Braedwood. Welsh Cong. Sab. Sch. for
student aid..... 1 70
Evanston. First Cong. Ch..... 50 00
Galesburg. Estate of Warren C. Willard,
\$48.70 by M. C. Willard, Mrs. Julia T.
Wells \$15..... 63 70
Homer. Cong. Ch..... 6 00
Hutsonville. C. N. Newton..... 10 00
Joy Prairie. Cong. Ch..... 22 10
Lockport. Cong. Ch..... 2 40
Lyndon. John M. Hamilton and Daniel F.
Millikan \$5. ea..... 10 00
Oak Park. First Cong. Ch. Sab. Sch., for
student aid..... 11 69
Ottawa. Cong. Ch..... 22 15
Payson. Cong. Ch. (of which \$5. for Men-
di M.)..... 30 00
Paxton. "A Friend"..... 5 00
Peru. Rev. G. S. B..... 60
Polo. Ind. Presb. Sab. Sch., for Tongaloo
U. \$10., Mrs. R. M. Pearson \$5..... 15 00

Prospect Park. Cong. Ch.....	21 55	MINNESOTA, \$81.05.	
Richmond. Cong. Ch.....	2 59	Lake City. Cong. Ch. (of which \$80. to	
Tonica. Cong. Ch.....	37 50	const. S. S. WORKMAN, L. M.).....	51 95
Wheaton. Cong. Ch.....	28 25	Minneapolis. Plymouth Ch.....	29 10
MICHIGAN, \$187.75.			
Cheboygan. Rev. J. L. Maile and Wife...	20 00	FOREGROVE. Cong. Ch.....	4 75
Churches Corner. Cong. Sab. Sch. for stu-		CALIFORNIA.	
dent aid.....	7 75	Napa City. Mrs. E. B. Spencer \$10. Others \$2.	12 00
Clinton. Mrs. Lois Aulls.....	5 00	MARYLAND.	
Colon. Mrs. J. A.....	1 00	Baltimore. "A Friend".....	100 00
Detroit. Rev. C. C. Foote, to const. Mrs.		WEST VIRGINIA.	
LYDIA H. CLARK, L. M.....	30 00	Elm Grove. Mrs. B. D. Atkinson.....	5 00
East Riverton. Mrs. J. Barnes.....	1 50	TENNESSEE, \$457.70.	
Grass Lake. Joseph Swift.....	15 00	Chattanooga. First Cong. Ch., \$17.75 (of	
Jonesville. J. J. D.....	50	which \$3.10 M. C. Coll., for African M.)	17 75
Maple Rapids. Wm. Platt.....	2 00	Memphis. Le Moyne Inst.....	148 50
Memphis. Cong. Ch. \$5.50, Cong. Sab. Sch.		Nashville. Fisk University \$290.45. Mrs. A.	
\$5., Ladies Miss. Soc. \$5.....	15 50	K. S. \$1.....	291 45
Oisego. Cong. Sab. Sch., for student aid.	5 00	NORTH CAROLINA, \$96.86.	
Richmond. Cong. Ch.....	6 20	Wilmington. Williston School, \$64.65, Sales	
Romeo. Cong. Ch.....	42 80	\$23., Cong. Sab. Sch. \$5.71.....	93 36
Sparta Center. Chas. J. Martindale.....	5 00	Raleigh. Washington Sab. Sch. for African	
Vernon. Mrs. Sarah Holley.....	5 00	M.....	3 50
Warren. Rev. J. L. Beebe \$5., C. S. B. \$1..	6 00	SOUTH CAROLINA.	
WISCONSIN, \$182.46.			
Beloit. Second Cong. Sab. Sch., for stu-		Charleston. Avery Inst.....	180 25
dent aid.....	3 00	GEORGIA, \$666.05.	
Boscobel. Cong. Sab. Sch. for student aid	2 50	Atlanta. Atlanta University \$120.50, Sales	
Center Cong. Ch.....	5 00	and Rent, \$23.....	143 50
Clinton. Cong. Ch.....	32 00	Liberty Co. Collected, for Second Dorches-	
Evansville. Cong. Sab. Sch. for student		ter Medway Cong. Ch.....	225 53
aid.....	6 00	Macon. Lewis High Sch.....	79 77
Fond du Lac. Cong. Ch. \$41.36—Cong. Sab.		Savannah. Rent \$150., Sales \$52.25, Tui-	
Sch. \$10. for student aid, Talladega C.....	51 36	tion \$15.....	217 25
Geneva Lake. Pres. Ch.....	25 00	ALABAMA, \$600.60.	
Genoa Junction. Cong. Ch. \$2.—Cong. Sab.		Marion. Cong. Ch.....	2 30
Sch. \$2.50, for student aid.....	4 50	Montgomery. By Miss Clarinda Wilkins,	
Milwaukee. Spring St. Cong. Ch.....	30 00	for students aid, Talladega C.....	50 00
New Chester. Cong. Ch.....	2 00	Selma. Pub. Sch. Fund \$485., Cong. Ch.	
Ripon. Cong. S. S. (Infant Class) for stu-		\$14.70, Burrell Sch. \$2.75.....	502 45
dent aid.....	5 00	Talladega. Talladega College.....	45 85
Sheboygan. Mrs. L. H. Chase.....	10 60	FLORIDA.	
Union Grove. Rev. B. F. F.....	50	Saint Augustine. Rent.....	40 50
Windsor. Cong. Sab. Sch., for student aid	5 00	MISSISSIPPI.	
IOWA, \$216.77.			
Avoca. Cong. Ch.....	7 50	Tongaloo. Tongaloo University.....	48 60
Burlington. W. M. S. C. C. for student aid		LOUISIANA.	
A. U.....	12 00	New Orleans. Central Ch. \$150., Straight	
Cedar Falls. Cong. Sab. Sch.....	3 00	University \$134.75, Rent \$7.....	291 75
Cincinnati. Cong. Ch. \$4., W. T. R. \$1.....	5 00	MISSOURI.	
Clay. Cong. Ch.....	4 50	Index. P. M. Wills.....	5 00
Creston. Cong. Sab. Sch. for student aid.	1 90	INCOME FUND, \$4,453.79.	
Des Moines. Cong. Ch. M. C. Coll.....	2 50	Avery Fund, for Mendi M.....	3,417 13
Fairfield. Cong. Ch. and Soc. \$21.50, Cong.		Le Moyne Fund.....	770 00
Sab. Sch. \$5.65.....	27 15	Fisk University, Library Fund.....	116 67
Glasgow. Cong. Sab. Sch. for student aid.	1 50	ESTATE Dr. A. Miner.....	50 00
Glenwood. Rev. L. S. Williams.....	5 00	Sarah J. Nason Fund.....	50 00
Iowa City. Cong. Ch. \$16.26., "Pearl seek-		ESTATE M. C. Williams, for Mendi M.....	50 00
ers" Cong. Sab. Sch. \$7.....	23 26	DOMINION OF CANADA.	
Magnolia. Cong. Ch. \$7.59, Cong. Sab. Sch.	10 00	Sherbrooke. "A Friend".....	35 00
\$3. for student aid.....	10 59	SCOTLAND.	
McGregor. Ladies Miss. Soc. \$19.50 (of		Glasgow. Mrs. Ann McDowall, for a	
which \$8.35 bal. to const. MATTIE L. HAR-		Teacher.....	200 00
RISON, L. M.) Cong. Ch. \$15.....	34 50	Total, \$15,962 35	
Muscatoe. Cong. Ch.....	33 55	Total from Oct. 1st. to May 31st....	\$119,763 36
Osage. Mrs. D. E. C. 60c. Mrs. M. C. 60c.	1 10	WM. E. WHITING,	
Parkersburg. Cong. Ch.....	8 00	Asst. Treas.	
Seneca. Rev. O. Littlefield.....	6 72		
Strawberry Point. Cong. Ch.....	5 00		
Wayre. Cong. and Meth. Union Sab. Sch.			
for student aid.....	5 00		
Webster. Cong. Ch.....	4 00		
Winterset. S. Dinsmore.....	5 00		
KANSAS, \$35.50.			
Bayaria. Mrs. Persis Denton.....	10 00		
Eureka. Rev. E. E. Rogers, for student aid			
A. U.....	20 00		
Hill Spring. Cong. Ch. \$1.80, M. H. 10c, Cong.			
Ch. \$1.10.....	3 00		
Osawatomie. Cong. Sab. Sch.....	1 50		
Reno Center. M. E.....	1 00		